

An Answer

to a Rough Remedy printed, and
sold. A proper new Mill, wherein are con-
tained Catholike questions to the Protestants

*The which shall not put forth without due or due notice of
Antichrist in his own Mill, and the
seat thereof, to which he has sent from the
seats of Christ, unto the doctrine of
Antichrist the Pope of*

Rome

R. E.

Written by that Protestant Catholike, P. R.

*They that speak thus, speak against me, and the church of
Jerusalem, Gal 2. 12.*

*Dearest beloved, believe me, my spirit, heart, and
body bear God, or no: for many false prophets are gone out into the
world, 1 John 4. 1.*

*Answered unto according to his foolishness, lest he be wise in his
conceit, 2 Cor. 11. 20.*



Imprinted at London by Simon Stafford dwelling
in Hosier lane, neere Smithfield.

1602

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**To the indifferent Readers, be they
Protestants, Papists, or neyther, I. R. Catholike
Protestant, Professour of Iesus Christ, witheth all
wisdome, and all constancie to hold the
trueth being found,**

GOOD Readers whosoever, you shall vnderstand,
that not many moneths ago, I together with others
in a search, found some good English bookes, and
some two or three English Pamphlets of another
stampe and nature, viz. A Popish Rosary of pray-
ers, and diuers Popish pictures in it, circled about with the forme
of Beads, (as if all were the holier, that comes within that com-
passie.) We found there among other things also, a Toy in Ring,
entituled, A proper new Ballad, wherein are certaine Catho-
like questions (for so he termeth them) to the Protestant. These
two, with an other note booke, written of like argument, I keep
by me: and, onely of zeale to the trueth, and of loue to such sim-
ple soules, as might be snared with such petty bayts as this Ballad
is, I haue taken a little paynes in answering the same as well as I
could, being a man of small skill to meddle in greater matters. A
Minister of the Citie told me of the same Ballad, before I met
with this, and desired me to vndertake the answering of it, & he
would helpe me to it, but could not: and therefore till now, by
this good occasion, I thought no more of it, although I am per-
swaded, there are many such Paphlets, together with other like
Romish wares, that are sent abroad among the common people,
both Protestants and Papists in London and in the countrey, &
that, by certaine women Brokers and Pedlers (as of late in Scaf-
fordshire there was) who with baskets on their armes, shal come
and offer you other wares vnder a colour, and so sell you these,
where they see and know any likelyhood to vtter them. God
graunt, that all Magistrates may haue the spirit of Nehemias &
Zorobabel, to take and finde them out, and finding them, not to
let them go, but to punish them according as the quality of their
offence deserueth: for vnder the habit of such, many young

The Epistle to the Reader.

Iesuites, and olde Masse-priests, range abroad, and drawe disciples after them. But because I feare, I may exceed the bounds of an Epistle, I will draw towards an end: onely I will shewe you how I haue dealt and ordered things in the answering hereof.

First, I found it set to no certaine tune: but because it gorth most neere to the olde tune of *Lebandala*, therefore I haue made, that all may be sung to that tune, if neede be.

Secondly, the Authour of this Ballad, his skill seemed to me, to be as bad in Poetry, as in Diuinity, and therefore I am here-in driuen sometimes to adde and abbreviate the Authours particular words, but I faile him not a iote for his owne sense and false meaning: let this bee considered of therefore of all men.

Thirdly, this Ballad-monger hath deuided his worke into 9. principall parts or heads: and I obserue them in a sort, as shall appeare by the figures set before euery part.

Fourthly, whereas the conclusion of the Ballad is long, I giue him leaue to goe it through, and then I followe him with mine answer all together. And so with my Epilogue, and

a short song of Popery, made long agoe in

scorne of Papists foolery, I end, re-

ferring the Readers for further

satisfaction in this poynt, to

M. Crowly his booke,

which is an answer

in prose to the like

questions, prin-

ted 1588.

Yours in the Lord,

J. R.

**A pretty fine Answer to a
Romish Rime, entituled, A proper
newe Ballad, &c.**

To the Tune of *Labandalsbos*.

I. THE PREFACE.

The Papists request.



Pray thee, Protestant, beare with me,
to aske thee questions 2. or three:
And if an answer thou canst make,
more of thy counsell I will take.

If not, then must thou be content,
that I remayne as I am bent,

A Romane Catholike to bee,

which was a Protestant once with thee:

But now am gone away from you,
to those I take for Christians true.

*A verse added, to
make the
matter full
in the Pa-
pists speech*

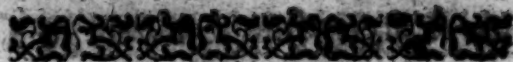
The Protestants answer.



Am content, Sir Catholike,
to heare & grant the thing you seek:
But how should I assured be,
that you will then be rulde by mee,
when in your Lawe it is set downe,
you may break faith with King & Clowe:
well, yet if God and learned men
will giue me leaue to vse my pen,
I answer will (though simply)
your questions drawne from Popery.

B:

2 The



The Papists complaine.

MAny and sundry sects appeare,
Of sects. now in the world both farre and neere:
 The Protestant, the Puritan,
 the Caluanist, and Zwinglian,
 the Brownist, and the family of loue,
 and many mo that I can proue:
 Besides the Romane faith truely,
 which Protestants call Papistry.
 All these are Christs true Church, they say:
 but now on which shall my soule stay?

The Protestants answer.

1. Cor. 11. 19. **S**Trange sects there are, and so will be,
 the Church to trye in eche degree:
 But for the most of them you name,
 they are not worthy of that blame.
 The Brownist, he is punished:
 the Familists from vs are fled:
 If we wered of Bapists too,
 both kingdomes should haue lesse to doe.
That is, **England, & Ireland.** And you that will of sects complaine,
 shew which by Law we doe maintayne.

The

The Papists further complaine.

ALL these with Rome in very deepe,
rehearse all Articles of the Creede:
And euery one of them still saith,
theirs is the true Catholike faith.
But how should I amongst all these,
know truth from falshood, God to please?
This is the thing that still I seeke,
to know the true Church Catholike,
The fellowship and company
of holy men in vnity.

The Protestants answer.

If these with Rome, and thousands moe,
receiue our Creede, and yet will goe.
So many hundred steppes away,
as Willer dooth in you desire,
They are not worthy once to beare
the name of Christians any where.
Returne agayne therefore, I say,
to Christ, and to Gods word alway.
Then shall you see, that Vnity
is nothing without Verity.

In Synopsi
Papilini,
printed
1600.
where
500. here
les are
found in
Popery.

3 The Church of Rome Catholike,
The Papist proceedes.

4 I In your Bibles thus haue read, (I preed,
The Church must through the world be
For Christ he his Apostles sent;
with power and with commandement,
That to all nations they should goe,
to preach and to baptize also.
What company then rooke in hand,
to winne and to conuert this Land,
With other countreyes farre and neere,
but Rome our Mother Church most
(deere?

The Protestants answere.

O **U**r Bibles teach all trueth in deede,
which euery Christian ought to reede:
But Papists thereto will say nay:
because their deedes it booth betray.

Ier. 14. 14 Christ he the twelue Apostles sent.
Ma. 28. 19 But who gaue you commandement,
20. To winne and gather any where,
Iesalts doctrine. to binde by othe, to bowe, and sweare
Ma. 23. 15. Newe Proselytes to Popery,
'gainst trueth, our Prince & Countrey?

The

The Papist proceeds.

SAint Paul in his Epistle sayth,
The Romanes had the Catholike sayth,
And was so farre forth renowned,
that none like it was published,
Throughout the world in places all,
to be the truerh vniuersall.
If yours in England had bene so,
then to your Churches I would goe.
But till you proue your faith thus cleere,
to yours I will no more come neere.

The Protestants answer.

Vhen Rome returnes to Christ againe,
and be as once it did remaine: Ro. 1. 7, 8.
I meane, when Paul to them did write,
and when that fiftene popes in sight, Loke the
Did suffer for the Gospell pure, vagent of
England for truth you may be sure, Popes
will ioyne and top with Rome againe, made by
with Italy, with fraunce and Spaine. Jo. Stoolz
And Antichrist shall be cast downe, Reuc. 18.
which now doth weare þ triple crowne.

The Papist proceeds.

YUe read in Prophet Malachy,
there shall be offerings fatte and nye,
A cleane oblation Sacrifice,
from place where now the Sun doth rise,
Vnto the setting of the same.
O what is that, I pray the name?
If this be not the holy Masse,
Ile be a Protestant as I was.
Wherefore resolue me speedily,
if thou wilt haue my company.

The Protestants answer.

Saint Jerome and Tertullian,
or any other learned man,
writing on this short Prophecy,
Mal. I. 11. preached by Prophet Malachy,
shall iudge in this for vs and you,
who giues best sence and meaning true.
We say it speaks of pure prayer,
not of your Masse, but Christs Supper.
And you to make pooze soules your masse,
doe say, it's meant of popish Masse.

The

The Papist proceeds.

IN th'eighteenth Psalm there it is found,
that the world shall heare their sound,
That is to say, shall vnderstand,
in every Nation, Realme, and Land,
That Rome, and eke the sayth of Rome,
is vniuersall without doome.
Go where you will the world throughout,
and Rome is famous without doubt.
And if this marke you doe not want,
then presently I will recant.

The Protestants answer.

THe Psalm for number you mislooke,
Eightene for nineteene in your booke:
The sense thereof first literall:
is meant of creatures great and small.
And to the Romanes for the sound,
is meant Gods word, which doth abound. Ro. 10. 18.
And not for Popish doctrine taught,
of which, in that age, no man thought.
Therefore your sound, glory, and fame,
is now nought else but open shame.

The Church of Romes continuance.

The Papist proceeds.

8

THis is another marke most sure,
the fayth of Christ must still endure:
According as our Sauour sayd,
when for Saint Peter once he prayd:
Simon, thy faith shall neuer fayle:
the gates of hell shall not preuaile:
The holy Ghost your Comforter,
he shall remayne with you euer:
And my selfe, your surest friend,
will be with you to the worlds end.

The Protestants answer.

* Mat. 15.
1, to 10. &
23. to the
end.
Looke p.
Beacons
books, enti-
tuled, The
reliques of
Rome.

We graunt, the trueth must still endure:
but of this one thing let's be sure:
And that is, whether we, or you,
doe holde the Fayth of Christ most true.
* your doctrine is a downe-hill heape
of mans traditions, which did creepe
Into the Church, by some and some,
vntill you had spoyled Christs kingdome.
Christs words to Peter you abuse:
therefore your sence we doe refuse.

The

The Papist proceeds.

Saint Paul doeth playnly write and say,
There shall be in the Church alway,
Apostles, Prophets, and such like,
that for the flocke of Christ shall seeke,
And by their preaching bring them home,
of Iewes & Gentiles, where they roame.
Our Church haue these, and many moe,
which labour thus, and bide much woe.
If this be false, and not at Rome,
then will I be conuerted soone.

The Protestants answered.

Saint Paul in places three doeth shew,
what men into the world should goe:
And after those, of Pastours all,
that should bring men to Gods will,
In settled congregation still,
there to be taught Gods word and will.
But as for Monks, for Priests, for Fryers,
for Iesuites, and common Iyers,
They haue no warrant in Gods word,
although they reigne with fire & sword.

Rom. 19.8
1.Co. 12.8
Ephs. 4.12

Acts 13.1
1Co. 12.28

The Church of Romes continuance.

The Papist proceeds.

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And by their preaching bring them home,
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The Protestants answer.

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And after those, of ~~W~~allours all,
that should bring men from ~~S~~athans thrall,
In settled congregation still,
there to be taught Gods word and will.
But as for ~~H~~unters, for ~~P~~riests, for ~~F~~ryers,
for ~~J~~esuites, and common ~~I~~pers,
They haue no warrant in Gods word,
although they reigne with fire & sword.

Rom. 12. 8

1. Co. 12. 3

Eph. 4. 11

Notes well.

Act. 20. 30

*The Church visible,
The Papist proceedes.*

10 **T**HIS is another marke most cleare,
the Church of God must still appeare,
And as a City on a hill,
so must we see it flourish still,
And as a candle shining bright,
so must Gods Church appeare in sight.
This is the Our Saviour saith, If one offend,
hen of the and will not by rebukes amend,
spinsters Esteeme him as a wicked man,
of a church, a Heathen or a Publican,
and not of
the Church
it selfe.

The Protestants answer.

How long will Papists blinded be,
in that which every eye may see
The Church is called Militant,
and troubles it doth neuer want:
Eze. 13. 7. So that sometimes as Sunne and Moone,
I Ki. 19. 14 it is eclips'd and hath her doome,
In mans conceit to shine no more:
but God againe doth her restore,
Mar. 2. 16, To shine and shew her beautie bright,
17. to teach and censure men aright.

6 Of Succession.

The Papist proceeds.

AND is not that the Church most true,
 wherein succeeded still in viewe,
 Of Bishops some two hundred three,
 as thou in Histories mayest see?
 Saint Peter first, and then the rest,
 which haue the people taught and blest?
 Shew me this marke once amongst you,
 and I will say your faith is true.
 If not, it is the Church of Rome,
 that I will cleaue vnto for doome.

21.
 Read for
 discourse of
 this, & coun-
 cil of Hip-
 po, & the 3.
 council of
 Carthage.

The Protestants answer.

FOR truth, this your succession
 came from false Prophets every one,
 from Balaams time vnto this day,
 with high Priests and such like alway.
 And holy Scripture doth describe
 the Pope with his condemned pride:
 And though you say he doth excell,
 yet he and you may burne in hell.
 John in the reuelation,
 writes of Romes desolation.

Numb. 23.
 & 23.

7 Of their Vnity.
The Papist proceeds.

13 **T**Here is another marke also, (know,
by which the true Church you may
And that indeede is Vnitie,
set out in many a Similie
By Christ our Sauour, who foretold,
of one Shepheard, and one sheepfold,
One Spowse, one husband her to loue,
one darling deare, and one sayre Doue:
One fayth, one baptisme is heere,
and no dissention dooth appeare.

The Protestants answer.

The name of Church, I know, you seeke,
though every way you be vnlike.
By these your markes eche fith may proue,
themselues to be Christs Church, & Doue.
Eche sinne is spred vniuersall,
it's visibie to great and small:
Idolaters haue unity,
and hypocrites Antiquity:
But Trueth, which every one shoud bring,
they and you want in every thing.

Note, I
pray you.

The



3 Their Holinesse.
The Papist proceeds.

YOU Protestants doe daily read,
 in Nicen and Apostles Creed,
 The Church of God must holy bee,
 which we performe in each degree:
 Most holy men and sacrifice,
 sweet seruice and fine Ceremonies:
 Seuen Sacraments we haue alwaies,
 double and treble holydaies:
 Virgins and Saints, Martyrs and all,
 be ours, and you haue none at all.

Mat. 23. 2.
 teacheth
 you ano-
 ther lesson.

The Protestants answer.

GODS church, we know, is sanctified,
 by Christ his spirit, who is their guide,
 And holy dueties still they doe,
 on Sabbath daies and other too.
 But your vaine seruice we detest,
 your May-game pastimes and the rest:
 Your Popish Saints and botaries all,
 your traitorous Martyrs great & small.
 Nothing in you but Holynesse,
 when none commit more wickednesse.

It is notable,
 that, if you
 mark it
 well.

9 A speech touching heretikes, Schismatikes, &c.
*The Papist procedes, and concludes
with this speech.*

O V^r Sauour warnes vs to haue care,
and of false prophets to beware,
Which in his name to vs will come,
not sent by him, and yet they runne:
Strong theeuers, nor entring in aright
by Christ the dore, but in the night
They breake in at the window hie,
and deale that none may them espie:
Their comming is not to doe good,
but like to Wolues they thirst for blood.

15
And like
bilde Kutt
ans, Swall
bucklers o^r
Caualiers.

Yet in sheepes clothing these doe goe,
because Gods people should not knowe,
But that they are his Pastors sure,
which Christ hath set with doctrine pure,
To teach, to preach, to set and sowe,
that Christ in th'end might reap & mow:
But when their seeds are somewhat sprung,
they proue but tares and darnell young,
Ma. 13. 3. 4 Thistles and thornes so are they found,
choking and cumbering the ground.

The

The Papist holds on his tale.

These liue e'ne as they list truly,
their God, we see, is their belly:
Like dogges and foxes so they range,
lects they deuise, and schismes strange,
Heaping vpon themselves damnation,
for liuing after such a fashion.
These notes and marks we find in you,
more then in any Turke or Iew,
Who doe deny the name of Christ,
and doe not make them any Priest.

You say, that your faith did appeare,
to be the truth sixe hundred yeare:
But tell me then, Sir, if you can,
when Popery at first began?
Where were the seruants of the Lord?
durst none of them then speake a word?
Where were the feeders of the sheep?
were they all dead, or fast asleepe?
Did none of them defend the truth,
but was controld in age and youth?

The Papist holds on his tale.

18

Did now S. Peters strong faith fayle?
and did the gates of hell preuaile?
Or did the salt his sauiour lose?
did Christ some other spouse then choole?
Or was truchs piller ouerthrowne?
by which all truth was to be knowne?
If this were so, Christs word so playne,
and promises must be but vaine: (quail,
Which was, that heauen and earth should
before his word one iore should faile.

19

Where haue you byn so long a time?
and vnto whom did your light shine?
Where did your chiefest Pastor sit?
who kept your keies, your helme & ship?
Shew vs some Churches you haue built,
as we can shew where you haue spilt.
What, were all damn'd eternally,
that were not of your company?
How might a man haue found you out,
to heare and helpe in things of doubt?

**We are
not Iudges
in this mat-
ter, we
leane them
to God.**

The

The Papist holds on his tale.

When Luther, like a lying Fryer,
one, whom the diuell did inspire,
Did breake his vowe to wed a Nun,
euen then your heresie begun,
And fauoured was in Saxony,
by Dukes that loued liberty:
And in King Edwards time agayne,
it gan to grow and spread amayne,
A thousand yeeres you write and say,
that Papistry did beare the sway.

20

Note this
his impu-
dency and
saunty.

And during all that time and space,
we say, you durst not shew your face.
Who kept the holy Scriptures then,
from hands of vilde and wicked men?
Who had authority to ordaine
Bishops, Doctors, and Priests againe?
For he that came in without order,
comes as a theefe to steale and murder:
He is a Wolfe, and not a Priest,
an enemy, no friend to Christ.

21

God did
preserue his
word at all
times, Jer.
37.23.

Iohn. 10.

D

The

The Papist holds on his tale.

- 22 And one thing more dooth make me muse,
that our Priests you did not refuse,
To say your seruice, and to sing
a Psalm of David. Note that thing.
This man a Benefice might haue,
if he at any time did craue.
Like Ieroboam, so dealt yee,
and rooke all sorts of eche degree.
A worthy mingle-mangle then
was made of you, for lacke of men.
-

- 23 How may your Church make any Priest,
if she be not the Church of Christ?
Answer these questions, if you can,
and I will be a Protestan.
But while your answer you deuise,
I counsell all men that are wise,
To hold the sayth mayntayned heere,
the space of fiftene hundred yeeere,
Or of one thousand at the least:
fro which who turnes, shal proue a beast.

The



The Papist holds on his tale.

Saint Austin our Apostle was,
who came from Rome, & here said Masse:
He first arrived here in Kent,
and so to other places went :

His faith came from Pope Gregory;
which sayth was kept successuely,
By many Bishops, as we read,
from Peters time, who was their head,
Who learn'd his sayth of Christ, I say :
to whom be prayse nowe and alway.

Amen. Amend, Papists, amend.

24
It is more
the ever be
his challenge

Faith is a
gift of God,
no man can
give it, Ja.
1. 17.

Note the
line of A-
men.

*The Protestants answer to the Papists
large conclusion.*

B^p this time you are out of breath.
Such periods may breede your death :
But I will set out with such pace,
as shall, and may, I hope, winne grace
with God, with Christ, and all good men,
that ever wrote with inke and pen :
The goale I trust to winne at last;
and when I haue it, hold it fast,
unto the honour of his name,
that gaue me power to winne the same.



The Protestants conclusiue answere.

The most of these I might reuert
vpon your selues, which can peruert
Both word and history of times,
to cloke your lewd and open crimes.
But some thing briefly I will say,
for that which you cast in our way,
As stumbling blocks for euery one,
to stumble at, where you make mone.
Consider well, that you therefore,
are euen those men whom ye abhorre.

- Mat. 7. 15. You are false prophets, teaching lies,
you weare sheepes clothing, to disguise:
Ier. 23. 21. You runne and range, not being sent,
for which you dought still to repent.
Ioh. 10. 8. You are those theeues that enter in
to Christ his Church, and neuer lyn,
Till you haue stor'd your selues with good,
a filld your selues, like wolues, with blood:
Ma. 23. 14 You enter not by Christ the Dooze,
2. Tim. 3. 6 but by the Doore, that Romish whoore.
-

Iosua. 9. 2. You blind mē's eyes with outward shewes,
and say that you are no mang foes:

You

The Protestants conclusiue answer.

you fast from flesh, to eat good fish,
with fruits and many a costly dish:
you pray on beades, and prey on men,
you doe deuoure maids and women:
you seldome preach, and that but lies,
the Pope and Popelings to suffice:
your doctrine comes fro the Popes schoole,
where many a wise man proues a foole.

Ma. 23. 23
Pots.

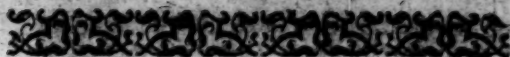
your doctrine comes not from Gods booke,
but you on lyes and Legends looke:
On festiualls, and liues of Saints, (paints:
which you haue made with your owne
Gods word you count of little force,
and to the same haue small remorse:
your people from it you dissuade,
because that like two-edged blade,
It doth deuide, and eke desery,
mans sinne and Popish trechery.

Heb. 4. 12.

your doctrine is but darnell sure,
vnto this graine, Gods word so pure.
What is the chaffe vnto the wheat?
What is mans wit to wisdome great?
Your gold is brasse, your siluer tinne,
your teaching drossie, your deeds but sinne.

D ;

Re:



The Protestants conclusiue answer.

Remember what you taught and did,
before that your bad tricks were spide:
Remember persons, time and place,
and so repent; and call for grace.

That is,
when you
wallowed
in 6 sinnes
of Popery.

Whereas you charge our liues for bad,
we grieue thereat. we are not glad:
If you did rule, it would be so,
and ten times worse, full well I knowe.
This realme is very populous,
and you like night-birds hinder vs.
Ma. 24. 12. **Christ** said, you know, that in each land,
sinne it would get the upper hand.
Let all men strine therefore, say I,
against all sinne and Popery.

You liue at ease, and as you will,
like Epicures your selues you fill,
Lu. 12. 19. your belly is your God in deed,
Phil. 3. 19. your puffed cheekes your hands doe feede.
Am. 6. 1, 2. The best of all things in eche land,
by slights you got into your hand.
Note well, **Thus** did you fast, thus did you prey
on men and women night and day.
A thousand waies your gaines came in,
through Antichrist that man of sinne.

The

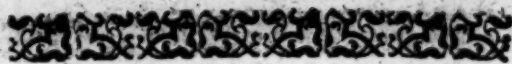


The Protestants conclusive answer.

You would no wiues, for that was ill,	1. Cor. 7. 1, 2
but whoores and harlots at your will:	Si non ca-
No woman must come in your sight,	ste, &c.
vnlesse it were some Nun by night.	was your
your common Stewes you still maintaine:	doctrine.
for why? they bring the Pope much gaine.	Like Bales
When Monasteries brake vp here,	notaries.
then did your filchy nesse appeare:	Like Bels
Thousands of Infants heads were found	motiues.
in ponds and priues, which you drownd.	Like Sy-
	nopsis Pa-
	pismi.

Like dogges and foxes therefore, you	Cant. 2. 15
did lead your liues; it is your due:	1. Pe. 2. 12
Like swine, like wolues, like sathans brood,	
that neuer did Gods people good:	
Like hypocrites in every place,	Luke 11.
you liued, and doe without Gods grace:	39, 40, 41,
you make poore people to beleue,	42.
that you can all their sinnes forgive.	As appea-
It were too long to make relation,	reth by
how you and yours deserue damnation.	your par-
	dons crist.

**But where you say, that we doe write
of this our faith, which you despise,**



The Pa-
pists would
haue vs say
y our sayth
was but
600. yeres
old: but we
say, it is frō
Adams
time, & not
interrupted
till Phocas
time.

The Protestants conclusiue answer.

That it was found, and did appeare,
to be the trueth sixe hundred yere:
we say, that from Christ his Assension,
for our sayth was no such contention,
As papists make now at this day,
nor in that space of yeres we say:
But this our faith it ever stood,
euen since that Abel lost his blood.

Io. 6. 68.
& 12. 48.

On Gods sweet word we doe depend:
for it shall iudge vs in the end;

Mar. 23.

It is our wiſdome and our ioy,
and mang traditions are a toy. (peare,

Plal. 19. 7.

Though some things hard doe there ap-
the rest we read in all the yere:

2. Tim. 3.

And find, that it sufficient is,

15, 16, 17.

to guide all men to heavenly blisse.

What would you more, but that you stand,
for popish trash in euery land?

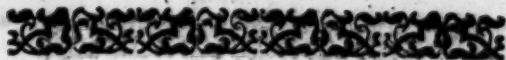
In y Apost-
les time,
& in pho-
cas the
Emperors
time more
fully.

Now, where you aske of Poperie,
when it began, and to sit hie?

I answer will to your demand,
both readily and out of hand.

It bred in the Apostles time,
and so increaste by many a signe:

Great



The Protestants conclusive answer.

Great strife then grew three hundred yeres,
as in Church stories it appears,
For many things, but chiefly one,
who should be supreme head alone.

Read the
Acts & Apo-
niments,
with other
stories.

All Bishops wrote against this thing:
no Emperour would euer bring
Any one Bishop to the same,
till wicked phocas time, by name:

Like Be-
da, Catechi-
us, Jewel &
Fores book

But he a wicked murtherer,
bnto this act was furtherer,
That none might checke him for that Deede,
of killing father, mother, and seede.
Thus did proud Bishop Boniface,
chird of that name, set in highest place.

And now the other Bishops three,
that made by foure of one degree,
were first made vassall bnto Rome,
from whence all popish trash doth come.
When Boniface was thus aloft,
he playd his part, and wonders wrought:
And so did all of Rome beside,
untill they grew to their full pride,
And were of late vnhoist agayne.
by Christian Kings that them disdayne.

2. Tim. 3. 9

E

The

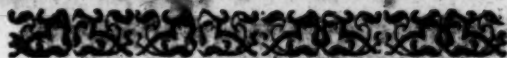
The Protestants conclusiue answere.

1.Ki.19.14. The true Church was eclipsed then,
and had in scorne of carnall men:
The Prophecies fulfilled were,
Dan.9.1. of Dantel, who prayd in feare:
Reue.12.1. And those in Reuelation,
Acts.3. which God did giue vnto S. Iohn:
A thousand yeeres this held out fo,
that Christs true flock you could not know;
But by their persecution sharpe,
which they endur'd with willing heart.

Mar. 2.27. Yet still Christ and his Gospell stood,
in persecution and in blood.
The Popes left off to preach and teach,
and after worldly things to reach.
Acts.4. In time they grew so fierce and fell,
that no good man with them could dwell,
The first 10 They put down kings and Princes hie,
persecutibz abusing them to slavery;
and others And what they said or did, was lawe:
since. thus euery one was kept in awe.

2.The.3. In all your Popes, true faith did faile,
and hell it selfe did much preuaile:
Mat.5. The salt his sauoz lost in them:
Christ was in trueth relected then:

The



The Protestants conclusiue answere.

Yea, all his death and glorious passion,
was turn'd into another fashion:
Each Hope a new toy did deuise,
to blind and blear the peoples eyes:
Fooles, Apes, and Asses still they made,
of Gods poore people, by this trade.

*Like Ben,
cons booke
of the Re-
liques of
Rome.*

The second question that you make,
I answere will for each mans sake,
That cannot answere readily,
your Arguments and Sophistry.
Where was our Church, you say, that time?
where did the beauty of it shine?
Where did our chiefest Pastour sit?
who kept our keyes? who rule our ship?
you bid vs shew you Churches built,
as you can shew that we haue spilt.

To these in order as they lye,
I will in few words now reply:
Where is the Sun, the Moone the Stars,
when clouds & darknes make them wags?
Doe they not shine still where they be,
vnder those cloudes: euen so did we.
Our chiefest Pastour he is Christ,
and he sits in the heauens highest:

*The an-
swere is
made by a
nother
question.
Esay. 9. 7.
Reue. 2. 27
1. Co. 15. 25*

E 2

The

The Protestants conclusive answer.

Ioh. 10. 16. **He hath the keyes and guides our ship,**
Psal. 2. 9. **and laughs to scorne our little wit.**

Baptists as For Churches, first we answered you,
burne & bo- by Churches of another hiewe.
dies of me, How many Churches hath Christ built,
& yet make and you the blood of them haue spilt?
complaynt Of other Churches that you speake,
for their in- God in his iudgement doth them breake,
perfections Euen as he did Hierusalem,
Temples for killing of his Prophets then:
of lyne & And as he did the hill Alters,
Gone. and Groues of all Idolaters.
Deut. 7. 5.
Lu. 13. 34.
2. Kin. 18. 4

You aske what are become alway,
of all that dyed to this day?
We are no Iudges in this case,
we leaue them to the Throne of grace.
Idolaters may aske you so,
of those that haue dyed long agoe.
What answer can you make therein,
but this, that God, for all their sinne,
May iustly damne them, if he will,
or saue, where he likes not to kill:

The

The Protestants conclusive answer.

When Abram was with Cero he,
his father deere, as children be,
And God calld Abraham away,
what, should he not Gods call obey?
O? should he answer as you doe,
As my friends did, I will doe too!
But you will say you be none such,
when yet you be like things too much:
Try by the Scriptures well, and see,
who comes neer it Idoles, you or we.

Gen. 12. 1.
Note this
ye Papists.
We are
bound to
praise God
for light
of his truth,
whatsoever
our fathers
did.

You aske how you might find vs out,
to answer things that were in doubt?
I say, that even as wolues by kinde,
the sheepe and lambes in field can finde;
So you did find vs to our cost,
or else how were our liues so lost:
first, in the persecutions ten,
and in the rest succeeding them,
In England, Scotland, & in Fraunce,
and every place you taught that daunce.

The wolfe
doth aske
of the shep,
where he is,
when he
hath the
shep in his
clawes.

But when the day of count shall come,
that you shall answer all and some,
when Christ the Master of the sheepe,
shall reckon vs, as it is meet:

Lu. 11. 47;
48, co 52.
Mat. 25.

The Protestants conclusiue answere.

Reue. 20. Then from the blood of Abelstine,
& 2. 4. 20. vnto the last of such like crime.
& 6. 9. 10. You and the rest shall answere all,
& 3. 16. vnto your sorrow, griefe and thrall:
17. 18. 19. Unlesse you doe repent with speed,
your count will fearefull be indeed.

Till Luthers time, you say that we
heard not of Christ: but you shall see,
That we, not you, haue heard of him,
as onely pardonier of our sinne.
Thise happy Luther and the rest,
(except some faults which we detest)
And ten times happy euery land,
that hath receiued with strong hand,
The Gospell pure of Christ on hie,
and haue put downe all popery.

God kept & You aske, who kept all Scripture then:
Scripture, who made our Priests, & all Church-men:
as in Jere. We answere, that our God, of loue,
in his time, did saue and keepe it from aboue,
when Je. did laue and keepe it from aboue,
hadst the As in the time of Jeremy,
king burnt when it was burnt by Iehudy.
it, Jer. 37. And as the Arke deliuered was,
23. from Philistines, as came to passe.
1. Sam. 5.
1, 2.

The

The Protestants answered.

And finally, as God can make
all creatures serue his Church and quake.

Now for our churchmens ordination,
we know the Scriptures good relation:
And so were made our Bishops all,
our Ministers both great and small.
Salomon made Sadock he,
Priest in Abiathars roome to be:
So in the head of popish priests,
our Queene sent Ministers for Christ:
And though a time some were but weake,
yet now a number can well speake.

And where you say, you maruell, how
we did receiue such, as did bow
themselves your priests of popish order,
to serue with vs in any border?
My answer is, that you might see,
what men of mercy protestants be,
which would receiue all to saluation,
and not condemne them in your fashion.
You did deuiſe, you know, to keepe
all men from feeding of our sheepe.

E 4

The

Act. 20.

Ti. 1. 5.

1. Kin. 2. 35

Not by gi-
uing impo-
sition of
hands:
but by com-
manding
some that
were in ꝑ
function, to
doe it.

Those that
forsooke
Popery, &
were con-
ſtit to laboꝝ
in ꝑ Gospel
to their po-
wers, they
had place
only, & not
all without
respect of
gifts or re-
pentance,



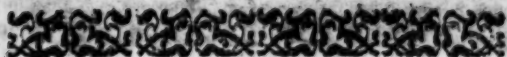
The Protestants conclusiue answer.

Id. viii. pag. An ordination may be good,
143. & 144 though some men, guilty of soules blood,
to E. C. in Unworthy be in Church to serue,
this point. for punishment that they deserue.
printed Some thing tooke ill in hand also,
1574. at first, may yet in time, we know,
 proue good againe, and so may this :
 the Church-mens calling is for blisse.
 If yours not so, or be not right,
 amend your fault, beare vs no spight.

Read Je. And to conclude, you bragge, and say,
twis reply that Austin first did here be may
to D. pag. The trueth of Christ: but it's not so,
167. true histories doe name vs moe :
 But graunt, that hee first taught this land:
 were all things good came from his hand?
 No, no, he taught much popery,
 but not so much as now doth fly :
Ro. 15. 19. Simon Zelotes and Saint Paul,
 are said to teach vs first of all.

An admo- Till you these things doe well disproue,
nition to I wish all men in tender loue,
all & wauer To note what I haue sayd herein,
and halt be- to turne to God, and leaue their sime.
twene two
opinions.

The



The Protestants conclusiue answere.

To trust no Popish Jesuite,
nor yet in ~~all~~ priests to delight:
for certainly their Hierarchie,
their kingdome and their policy,
Shall, will, and must, of force fall downe:
for Christ abhorres the triple Crowne.

This Christ in mercy therefore saue
our Queene and vs, with that we haue, *A Prayer
necessary
for al to vs*
Our children and posterity,
and keepe vs from all popery:
His holy Gospell graunt vs still,
and frame vs to his holy will:
That we may know and loue the same,
vnto the glory of his name.
Pray, heare, and read continually,
that from this truth we neuer slye.
Amen.

F

The

The Epilogue.

THus (good Readers) having postingly run over this Romish Rime, as a Priest doeth his Masse and Mattens, whē he hath haste another way, I will come to an end. In this Pamphlet, you haue rather seene my loue and good will, then my wisdom or great skill: but (I trust) you that are well minded, will take the same in good part, (how soeuer others doe) considering my chiefest purpose herein was, that the simple and ignorant might haue benefit thereby, who n Papiſts abuse by sending vnto them, such like trumpery, by Popish Pedlers, men and women. The which Pedlers are as ready to do the Papiſts seruice herein, as the women and marchants were, of whom we read, Ier. 7. 16, to 20. & 44. 15, to 24. Reue. 18. 11, 12, 13. Their Popes wares I call these things: Pardons, *Agnus Deies*, Beades, holy Candels, Paxes, Crosses, Crucifixes, with sundrie sorts of bookes; as Iesus Psalter, Ladies Psalter, Rosaries, &c. which they preferre before the holy Bible and booke of God, and before Dauids Psalter or Psalmes, when yet these bookes of theirs, are most blasphemous and wicked, yea, bold and presumptuous, as is D. Loarts booke and others, in leauing out the second Commaundement, and making two of the last, to fill vp the number of ten.

But more of this, at some other time, and vpon some further occasion, when I shall haue a little leysure to propound the Papiſts some true Catholike questions.

And so I end, beseeching God to blesse vs,

our Queene and Realme, from

all Popery, and Popish

gouernment, now

and for euer,

Amen.

(.)

FINIS.

A merry song, and a very song.

Sospitati pickt our purse with Popish
illufio,

Purgatory, scala coeli, pardons cum Iu-
bilio,

Pilgrimage-gate, where Idoles fate with
all abominatio,

Channons, Fryers, common lyers, that
filthy generatio,

Nunnes huling, pretty puling, as Cat
in milke-pannio:

See what knauerie was in Monkerie,
and what superstitio:

Becking, belling, ducking, yelling, was
their whole Religio,

And when women came vnto them,
fewe went sine filio.

But Abbeyes all are now downe fall,
Dei beneficio,

And we doe pray day by day, that all
abominatio may come to desolatio.

Amen.

F 2